THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Tongues of angels without love to inspire their silvery strains are but as tinkling cymbals. Life itself is infinitely more potent than speech. Character far surpasses elocution as a force in the world."—DR. J. R. MILLER.

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THE TRUTH ABOUT MR. G. H. POTTER'S VISIT TO UTAH.

A FEW weeks ago Chief of Police B. F. Grant, of Salt Lake City, received a communication from Walter R. Marshall of Sunderland, England, asking for information concerning one G. H. Potter, an anti-"Mormon" preacher who claimed he was once a member of the Church; that he was brought to Utah by the Church authorities, but "made his escape from Salt Lake City." The letter stated that Potter was attempting to stir up feeling against the elders who were laboring near Sunderland, and that he advocated violence and told stories that were unfit for publication.

For several days Chief Grant and Inspector Carlson tried to obtain information concerning the man, but they came to the conclusion that Potter had not been here at all. The *News* published the gist of the communication from Mr. Marshall, and the result was that several highly respected Salt Lake citizens informed Inspector Carlson that they knew Potter and would gladly give information about the man.

Thomas Fellows, a janitor residing at 423 Seventh Avenue, formerly of Dudley, England, said he had known Potter since childhood, and that they went to school together.

"I am not surprised that Potter is engaged in such miserable business," said Mr. Fellows to Inspector Carlson and a *News* reporter. "The man came to Utah in May, 1910, and came right to Salt Lake City. He was a carpenter by trade and was in this city only twelve weeks, and the only time he went out of the city was one day when he took a trip to St. Joseph, so it is evident that he knows little about Utah.

"When the man came here he expected to get a lot of money and was disappointed because he found that he would have to work for what he got. He tried time after time to borrow money from members of the Church who knew him in England. He said he wanted to bring his wife and children here, and one man offered to get transportation for him, but Potter declined the offer, saying he wanted to handle the money himself. The man could have made good wages here had he so desired, but he expected to get something for nothing. If he had found conditions here as he is now representing them in England, he would have been content to remain here. In the short time he was here he is said to have frequented houses of ill-repute and to have boasted about it as follows: 'I've been in all sorts of houses and now I want to get into the temple, and then I'll be satisfied.' Potter would not dare to repeat his falsehoods at Dudley where is known, but it seems he has gone to Sunderland."

Mr. and Mrs. Charles Hipkiss, residing at the Ivanhoe apartments, were well acquainted with Potter. Mr. Hipkiss, who is janitor of the apartments, said:

"While Potter was here his whole desire seemed to be to get money without working for it. We came from Birmingham, England, and knew Potter there, and also in Dudley, where he came from. While he was here he went to the 'stockade' and he blamed the Church authorities for conditions there. He left here in July, 1911, and before he left he said he intended to go back to England and run down the Church authorities and blame them for the 'stockade.' I told him I was not looking for bad things but the good, but that made no impression on him.

"Potter used to be a Baptist preacher at Dudley, but they turned him out, and when he went back to England he tried to get back in that church, but they would not have him. While here he tried to get money from everybody he knew, but whether he succeeded or not I do not know. From the way the man acted while here, and his knowledge of evil conditions, I am not surprised that he is engaged in his present work, but those who know the man will place little confidence in his statements."

Bishop K. N. White of the twenty-sixth ward, residing at 839 Genesee Street, was also acquainted with Potter. Bishop White, who is also a native of England and emigrated a few years ago, said:

"Potter was here only a short time. He was a man of mediocre attainments, but was one who seemed to crave notoriety. He came to me on one occasion and suggested that the Church authorities should give him money so he could return to England and bring his wife and children here. I told him it would be better for him to send for his son, and that both could work and then later send for his wife, but Potter replied that his wife did not trust him. It occurred to me at once that if his wife did not have confidence in him he surely could not expect other people to trust him. He

talked about the 'stockade' and was finding fault all the time. His statement that he was brought out here by the Church authorities is absurd. The man told me himself that he was advised by the elders in England not to leave his home there, but stay where he was."

Inspector Carlson has replied to the letter of Mr. Marshall and has given him the desired information. A number of persons were found who knew Potter and they all said about the same thing concerning him: that he expected to acquire a large amount of money here and probably expected to get it by threatening to return to England and lecture against the Church.—*Deseret Evening News*, July 26th, 1912.

INDIVIDUAL THOUGHT.

"ONCE make up your mind never to stand hesitating or waiting when your conscience tells you what you ought to do, and you have got the key to every blessing that anyone can reasonably hope for." Every human being, regardless of his standing in life, is blessed with this silent prompter—Conscience. The question is, Do we act upon its promptings, or do we live according to the promptings of some other person's conscience?

We have libraries filled with the thoughts and opinions of great and eminent authors, and it is largely from this source that we draw our conclusions as to right or wrong. But let us not always form our ideas from books. Of course, books of the proper kind are instructive and edifying, but we should devote some of our time to the exercise of that divine gift which we all possess—individual thought. Search the world over and you will find that most, if not all, great men are self-thinkers. They are men who follow the dictates of their own conscience. They form their individual thoughts and opinions and then publish them to the world. Doubtless at times we all have thoughts and ideas which, if expressed, might be a source of inspiration to those who would hear them.

Generally, however, our own thinking powers lie dormant in a little sphere of their own, and we permit others to do our thinking. But this gift should be awakened and developed in our daily lives. True, we cannot all be orators, or statesmen, or philosophers, or great writers, etc., but no one can deny us the privilege of being individual thinkers.

It is simple enough to form thoughts and ideas when prompted by our trusty guide—conscience, but to put them into action is really a difficult task. We have read the thoughts of great authors woven in a fascinating tale; we have heard renowned speakers express their thoughts in the boldest language, before vast audiences, and we accept a great deal, if not all, of what they

say as gospel truths; yet we hesitate at our own thoughts and often permit them to fade away into oblivion.

What if our personal convictions to-day are a little inconsistent with the ideas we have obtained from someone else? We are developing a personality; we are broadening out and killing all symptoms of bigotry, and we are establishing for ourselves a character of strength. I have been deeply impressed with the words of Emerson, which it might be well to quote in connection with this thought. He says: "A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Out upon your guarded lips! Sew them up with packthreads, do. Else, if you be a man, speak what you think to-day in words as hard as cannon-balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day." His language is strong and to the point, and causes one to entertain a doubt as to the excellency of his advice. But he goes on to say: "Ah, then, exclaim the aged ladies, you shall be sure to be misunderstood. Misunderstood! It is a right fool's word. Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great, is to be misunderstood."

There is a grave possibility that even great orators or writers may at times say things not wholly in accordance with the truth, but which we might accept as absolute. Our conscience tells us it is not entirely right, but we look upon our thoughts as a secondary consideration; we cast them aside, to fondle and nourish the mistaken idea of some other person, simply because he has earned for himself a reputation. We, in turn, may transmit the erring statement to another, and they to still others, until, possibly, a whole community may be laboring under a false impression. The "still, small voice" may tell us differently, but we pay no attention to it. We offend our conscience by shutting our ears to its promptings, and say "It must be so. Mr. So and So said it was."

In just this manner have several great intellects given forth a misconception of Deity, for instance. It was accepted by their listeners and readers; the idea was spread far and wide; it was whispered from father to son and so on until the true conception of Israel's God became dreadfully impaired, and the faulty conception has eventually gained a stronghold on Christianity throughout the world. Thus we can see the absolute necessity of using our own thinking powers, and of following our personal convictions of truth—in short, "never to stand hesitating or waiting when your conscience tells you what you ought to do."

As a general rule, in both sacred and profane history, the great responsibility of opening the eyes and enlightening the minds of

the people regarding some of their erroneous ideas has fallen on one or two men, who have been of strong enough character to honestly live in accordance with the promptings of their conscience. Their thoughts and opinions have been published fearlessly to all the world. As it has been through all the ages of the world, so it is to-day. Someone who had courage enough to face the world and proclaim a true conception of Deity, as worshipped by Abraham and his posterity, had to come forth, and that person was none other than Joseph Smith. That the world was in dire need of such a proclamation is evident on every hand.

Joseph Smith, like all other great men who have been factors for good on earth, is greatly misunderstood. But gradually the blinded eyes of the people will receive their sight, and then the great work of the modern prophet will be seen in its true light, and not as those who are ignorant of the truth would represent it to be. Joseph Smith, although comparatively illiterate, received his education and power from a Divine source. He never hesitated when his conscience told him what he ought to do, and why? Because the Spirit of God was the actuating power that dictated to him the things he ought to do and the things he ought not to do.

This same Spirit is a guide and a comfort for all of us, and if we will but hasten to heed its promptings we will never go far wrong. The lives of some of God's stalwart men on earth, who lacked the learning of the world, is a striking evidence that "the weak things of the earth shall confound the things which are mighty." We should pray for the assistance of the Great Teacher which Christ gave to His chosen disciples, and which Isaiah foresaw as he looked into the unborn centuries. Speaking of the last days, when the Lord shall give unto His people "the bread of adversity and the waters of affliction," he says, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isaiah 30: 21.) Let us follow the promptings of the Spirit and seek its guidance, and then we can more fully appreciate the words of Paul to the Corinthian saints: "The letter killeth, but the Spirit giveth life."

A man is generally willing to exchange his ideas with those of his neighbor, but that does not necessarily force upon him the obligation to drop his own ideas to accept those of his neighbor. The wise man follows the admonition of Paul—"Prove all things; hold fast that which is good." It is a noticeable fact that nearly all of the great writers have a thorough knowledge of the Bible. In the scriptures are found pearls of truth, and knowledge of an inspiring nature, which arouses our thinking powers and causes us to ponder over the truths contained therein. Everyone should study the Bible conscientiously and prayerfully, for it contains treasures of knowledge and wisdom. The Holy Spirit operates upon our minds and give us the power to think out the doctrines for ourselves, and to build up a foundation of truth which the

adversary can never overthrow. By individual thought, then, we are able to stand up independently and present our views and ideas, having full confidence in our own utterances, providing they come from an unprejudiced and charitable heart. Advancing and progressing in this manner, we can say with Shakespeare—

"'Tis the mind that makes the body rich."

Preston. CLYDE C. EDMONDS.

PIONEER DAY.

ON Wednesday, July 24th, 1912, it was just sixty-five years since the entrance of the Pioneers in this Valley. It is a day well worth remembering by contemplating the marvelous development, of which the first attempt at plowing and irrigating here was the humble beginning.

Sixty-five years is not a very long period of history. A generation has not yet passed away since the standard of civilization was first planted here by the little band of heroes who came from beyond the mountains. And now, what a wonderful transformation! Utah is one of the beautiful states of the Union, rich in agricultural and mineral resources, that have as yet barely been touched, and it has become the nucleus of an inland empire. As a miracle the forbidding deserts have been changed into a paradise.

Who can come here and contemplate the marvels that are unfolded before the eye of man, without acknowledging the hand of the Almighty! For this is, indeed, God's work. The saints were told by revelation that the Church would be removed to the mountains and there flourish. When the time came for the fulfillment of that prophecy, revelation indicated to the saints that they should go, and in faith they wended their weary way westward. They were led by revelation, from day to day in their journeys, and by revelation the place in which to settle was pointed out to them. They walked by faith, and by faith began the wonderful empire-building which has been going on ever since. And God has protected them by His strong arm.

There is some similarity and some difference between the first Pilgrims and the saints who settled here. Both went, under the providence of God, to seek a home and a refuge against oppressors. Both were looking for a place in which to worship in accordance with the dictates of their consciences. Both had a strong desire to do the will of the Father, according to the light they had. But here the similarity ends. The Pilgrims and their first descendants were, many of them, very narrow minded. They wanted religious freedom for themselves, but they were not prepared to grant as freely as they demanded. They were also superstitious. They would burn witches, and in some other ways show that they had their full share of the prejudices of their age.

It has been different here. The Latter-day Saints have never persecuted anybody. They have asked liberty for themselves and given as freely as they have demanded. That is one of the bright features of Utah's glorious history, and one of which we have a right to boast.

A statement has been made recently to the effect that the Church was disorganized at the death of the Prophet and Patriarch, and the Exodus, and that it had been re-organized. This is not in accordance with the facts. The Prophet had been led to foretell the location of the Church in the mountains and its prosperity here, long before anyone clearly realized in what manner the fulfillment would come. And at the time of the martyrdom the Prophet's mind was full of plans for the removal as a means of avoiding the injustice of the adversaries. When God, therefore, raised up Brigham Young to lead the saints to the mountains, this was done in fulfillment of the prophecies made. It was a continuation of the plans of the Almighty for the growth and development of His Church. He planted it here, that it might be a light on the mountains, a witness for God in behalf of truth, righteousness and above all, liberty of conscience. There was no disorganization.

The world needs to-day the testimony of the gospel of liberty more than at any time of its existence. And Pioneer day should remind us of the sacred mission that is ours, to spread the gospel of freedom to all the nations of the world.—*Deseret News.*

CREED TO THE OPEN ROAD.

To live to our highest in all things that pertain to us, and to lend a hand as best we can to all others for this same end.

To aid in righting the wrongs that cross our path by pointing the wrong-doer to a better way, and thus aid him in becoming a power for good.

To turn toward and keep our faces always to the light, knowing that we are then always safe, and that we shall travel with joy the open road.

To love the fields and the wild flowers, the stars, the far open sea, the soft, warm earth, and to live much with them alone; but to love struggling and weary men and women and every pulsing, living creature better.

To do our own thinking, listening quietly to the opinions of others, but to be sufficiently men and women to act always upon our own convictions.

To do our duty as we see it, regardless of the opinions of others—seeming gain or loss, temporary blame or praise.

To remain in nature always sweet and simple and humble, and therefore strong.—Ralph Waldo Trine.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 15, 1912.

EDITORIAL.

ANTI-"MORMON" METHODS EXPOSED.

THE campaign against the Latter-day Saints is being waged vigorously in some parts of the country. In our last issue we referred to the underhand and dishonorable tactics that have been adopted by the opponents of our faith in London and elsewhere. Again we are under the necessity of calling attention to another miserable attempt to secure evidence against our Church and people. After all the wild talk and reckless charges of the anti-"Mormon" leaders, and their desperate attempts to justify their opposition, they realize that they have not made a case against our missionaries. The Birmingham Anti-"Mormon" League has lately been very actively engaged in endeavoring to secure information "regarding the 'Mormons' and their practices." We earnestly hope they will be successful in getting the truth before the people. The failure to drive our elders from Nuneaton and elsewhere, on account of the impossibility of showing any moral or legal cause for their expulsion, has evidently impressed the Anti-"Mormon" League with the absolute necessity of getting some evidence in support of their repeated charges against our elders. Their latest attempt to manufacture a case has proved to be a complete failure, as some correspondence that follows very clearly shows.

Learning that the wife and family of Mr. E. A. Cooke, of Birmingham, had recently emigrated to Utah, the local Anti-"Mormons" League doubtless felt that at last they had found a real case against the Latter-day Saint missionaries. Accordingly the secretary of that illustrious body got into communication with Mr. Cooke, frankly informing him of the object in thus addressing him. These are the words used: "As we are making *a strong attempt to get up a charge* against Elder Smith, with a view to prove him to be an undesirable alien, we shall be glad of any assistance you can give us in this way, so as to lay the case before a barrister-at-law." The reference is to Elder Albert T. Smith, president of the Birmingham conference. The Birmingham Anti-"Mormon" League has essayed an impossible task, as they will find out sooner or later.

The first letter to Mr. Cooke is as follows:

59 Baker Street,
Small Heath, Birmingham,
July 25th, 1912.

MR. E. A. COOKE,
Dear Sir,

Birmingham Anti-"Mormon" League. At a committee meeting held in the Latter-day Saints' [Reorganites] Chapel, Priestley Road, last evening, your name was mentioned as being in a position to prove that polygamy is practised in the Mormon Church, that you had relatives enticed away by Mormon elders. As we are making a strong attempt to get up a charge against Elder Smith, with a view to prove him to be an undesirable alien, we shall be glad of any assistance you can give us in this way, so as to lay the case before a barrister-at-law.

Awaiting your favor, I am,

Yours faithfully,
EDWIN JONES,
Secretary Anti-"Mormon" League.

Following is the reply of Mr. Cooke:

40 Cato Street, Birmingham,
July 27th, 1912.

MR. EDWIN JONES,
Secretary Anti-"Mormon" League,
59 Baker Street, Small Heath.

Dear Sir,

I am in receipt of your favor of the 26th inst., and beg to say I can certainly give you a great deal of information regarding the Mormons and their practices. Before doing so, however, I desire to know the name of the person who referred you to me, and the information regarding myself which has been imparted to you.

Yours faithfully,
E. A. COOKE.

Mr. Jones again wrote as follows:

59 Baker Street,
Small Heath, Birmingham,
July 27th, 1912.

MR. E. A. COOKE,

Sir,—*Re* Anti-"Mormon" League. Thanks for your reply to hand. We hold our committee meetings in the chapel, Priestley Road, belonging to the Latter-day Saints [Reorganites]. There are on our committee six of their members, amongst them Messrs. Walton, Smith, Schofield. It was one of their number who gave us the information concerning yourself, together with your address. We are taking legal advice with a view to taking proceedings against Presiding Elder Smith, he being an undesirable alien. Any help you can give us *re* the practice and methods of the Utah Mormons we shall appreciate. Thanking you in anticipation,

Faithfully yours,
EDWIN JONES.

The reply of Mr. Cooke spoiled the whole case, as far as the anti-"Mormons" and the barrister were concerned. It contains the following:

40 Cato Street, Birmingham,
July 29th, 1912.

EDWIN JONES, ESQ.,
59 Baker Street, Small Heath.

Sir,—I am in receipt of yours of the 27th inst., containing the information desired as to who informed you regarding myself. I note that you are careful not to name any one person who gave you the information, merely stating that it was a member of the Committee of the Anti-Mormon League, six members of which are members of the Reorganized Church of Latter-day Saints, but you only give the names of three, and, as far as I know, I am not acquainted with any of these persons. Perhaps, were you to give the names of the rest, I should recognize them.

It is obvious to me that the agitation for the deportment of Mr. Albert Smith is supported and assisted, maybe originated, by the religious (?) body in whose hall your committee meets. Permit me to say, that for contemptible, mean, and vindictive methods of trying to get rid of a more successful opponent of a similar, but not parallel, creed, the "Josephite" church are to be congratulated.

However, I advised you that I could give much information regarding the Mormon people and their practices. This I propose to do by giving you the facts concerning my wife and family. This will manifest the absolute and entire untruthfulness and unreliability of the statements usually made in support of anti-Mormon agitations in general, and my experience of them covers about twenty-six years. I admit right away that my views of theology have undergone a change, but my sympathies are still with the Utah Mormons, who as a religious body are at least as much to be commended as any church I know. Certainly their ethical standard is as high as any, and I have, after long and careful enquiry, utterly failed to ascertain that any of the acts of immorality charged against Mormon elders have received either the sanction or approval of the responsible officers of that Church.

My eldest daughter went to Salt Lake City in 1909, where she worked as stenographer for the Cannon and Stokes Company, attorneys-at-law. She was married to a Birmingham man, whom I knew from a boy, in November, 1910. The next of my three daughters went to Utah in 1910 and is employed in the Bell Telephone Company. Neither of these girls have ever received a cent from anyone but myself, or their employers for work done in the usual way of business for well known commercial concerns. I paid all expenses of the emigration, and gave each a sum of money to provide for all reasonable needs. No expense in any shape or form in connection with the emigration of my daughters was borne by any person other than myself.

At the earnest request of my wife, who was, with my younger daughter, anxious to join the girls, and many other friends, in Utah, I acceded to her request to go out there, and get a home ready by the time I go, which will be as soon as business engagements permit. I booked my wife, youngest daughter, and son, through Messrs. Thomas Cook and Sons, through to Salt Lake City. Messrs. Cook also acted as shipping agents

for the furniture and other effects I sent at the same time, and I obtained Consular invoices, with necessary certificate, from the Birmingham Consul for the United States. My family sailed on the *Mauretania* on May 11th this year, and, after visiting Niagara and other places, arrived in Salt Lake City to receive the cordial reception one might expect from old and valued friends.

So far from having been induced by Mormon elders to leave me, and be "enticed" to Utah, I am in a position to prove that my wife insisted on going, absolutely in opposition to advice given, not only by elders, but by Elder Penrose, second councillor to the Presidency of the Church. I have a letter from him advising her not to go, but family ties and her religious convictions, which I entirely respect, decided her to go.

I am in constant communication with my family, receiving several letters a week generally, occasionally only one, but have had at least one letter each week for three years, either from the daughters or my wife.

This being the case, you will see that my experience of Mormon practices is not to be deplored. I can trust my wife, who has been faithful to me for twenty-five years, during which time we have been intimately associated with hundreds of elders, and, in many cases, with members of their families also. It has been my privilege to entertain very many elders and not a few of their wives, some of whom have stayed in my house for weeks, and I ought to know something about them. The result is that, while I may be at variance with all religious dogma, as such, I have no idea of retracting anything I may have said in defence of the moral character of the Mormon people, which people, I have many reasons to know, are as moral, law-abiding and conscientious as any religious body I know.

It is quite true, I believe, that rare and isolated cases of immorality have occurred among certain members of the Mormon Church. What church does not suffer from the same unfortunate condition? But, once the trouble has been located, my experience has been that the members offending have been either reproved or excommunicated, according to the seriousness of their sin. I fail to see what other disciplinary measures can be taken by any church.

I can give you proof that members of the church in whose hall you hold your committee meetings are acquainted with exceptional opportunities of obtaining authentic information regarding the truth or fallacy of the charges made against the Utah Mormons. One member in particular has two brothers in Salt Lake City. I know one of them, and my family have visited his family. Their father died a faithful member of the Mormon Church, and I have known the whole family.

My point is, that while many people are prejudiced against the elders through ignorance, or the interested efforts of paid agitators, such as the lecturer William Jarman, a great deal of the agitation is set afoot by religious opponents who know they are stating false and slanderous reports, and there is no excuse for them.

If your league can prove any specific case of immorality on the part of any elder, let it go on with the prosecution you mention. It will be all to the benefit and interest of the Mormon Church, who will discipline the offenders far more seriously than the law can, because they would become ostracised from all family associations in America. But to make

invidious, general, unsupported suggestions against the moral character of any man is cowardly, dastardly, and contemptible. You dare not make specific charges, because you have no facts to support you, so you write to me to assist you, in the vain hope that I can help you. I have told you the truth, and am quite prepared to repeat it on oath in court. You should take what action at law you can, and I will endeavor to assure that this letter be read in open court. For that reason I shall register the letter, so as to prove your receipt of it.

If you, or anyone else, could prove that the charges of immorality made against the Mormons carried the approval, or even acquiescence, of the responsible officials of that Church, I would be one of your most earnest supporters, not only verbally, but financially. But I have made far more likely enquiries than you will be able to, and I have utterly and entirely failed to prove anything but the contrary.

In conclusion, I desire to say that I do not propose to pursue a puerile discussion of the subject further. I have stated sufficient facts to close the matter as far as I am concerned, and I have spent about all the time I propose to devote to it.

After the intimation you have given me, I desire to state through you to the Committee of the Anti-Mormon League, and its sympathisers, that I shall take measures to trace the authors of any statements made which may in any way reflect discredit upon myself or my wife and family. Should any such slanderous reports be traced to their source, I shall at once take such proceedings at law as will vindicate me and endeavor to recover such compensation for damages as a court will award.

I have the honor to remain,

Your obedient servant,

(Signed) E. A. Cooke.

As will be seen, the foregoing reply of Mr. Cooke disposes completely of the charge that his wife and family were "enticed" by the "Mormons" to leave him and go to Utah. If every allegation of the same kind were fully investigated, it would be found to be equally without foundation. In most instances, however, the charges are not made until years after the alleged events took place, when those immediately concerned are not available in order that reliable information could be secured from them. In addition to disposing of the particular charge made in this instance, Mr. Cooke's letter incidentally furnishes some facts that are worthy of careful consideration. Here is the testimony of a gentleman who has been intimately acquainted with our missionaries during a period of twenty-six years. He has also been a member of the Church, and, while admitting that his views of theology have undergone a change, yet has the fullest confidence in our Church and people, and is quite satisfied that his wife and family should reside in Utah.

According to current anti-"Mormon" literature, Utah is a very wicked and undesirable place, and those who go there are virtually shut off from the world. Mr. Cooke has been in constant communication with every member of his family, and fully informed

by them of all the conditions that exist there. After all that he has thus learned, and though not in immediate touch with the Church, he yet contemplates rejoining his family in Utah as soon as business engagements permit. This does not look as though any of his family have been disappointed, deceived or betrayed, as is said by our opponents to be the fate of all "Mormon" converts. This is a fair sample of the charges upon which the opposition to our Church and its teachings is founded. It affords an object lesson in anti-"Mormon" methods, and we trust that the facts which it discloses will be given the consideration they merit.

H. I.

THE CONTINENTAL MISSIONS.

THE two months' visit of the writer to the missions on the Continent was pleasing and profitable in all respects. I came in contact with four mission presidents, a large number of traveling elders and many Latter-day Saints, who were actuated in their labors by the Spirit of the Lord.

Priesthood meetings, conference meetings and general meetings were held in many places, at which the elders were instructed and the saints exhorted to faithfulness. Various phases of the work were considered, and vital doctrines of the gospel, such as faith, repentance and baptism, prayer, tithe paying, the word of wisdom, etc., all essential to salvation, passed in review and were emphasized. It was truly a season of refreshing, and will bear good fruit.

The work of the Lord is progressing nicely in the Continental missions—as also in the British mission, and many honest souls are being reached, converted and brought into the fold of Christ. The spirit of persecution is rife is some quarters, but the Lord is over-ruling it for the glory of His name and the accomplishment of His wondrous purposes. "The wrath of man is made to praise Him" in fulfillment of the scriptures.

It is pleasing to note that the presidents of the missions referred to are worthy, valiant servants of the Lord, giving to the work the very best that is in them—their time, talents and means combined with the pure love of truth. They are ably seconded by the missionaries laboring under their jurisdiction. Success attends their humble efforts, and thus the world will be regenerated.

I returned to headquarters, Liverpool, Wednesday, August 7th, 1912.

RUDGER CLAWSON.

PRESIDENT BEN E. RICH, of the Eastern States mission, accompanied by his niece, Mrs. Leone Bergener, arrived in Liverpool on Friday, August 9th, 1912. They intend visiting in England, Ireland, Scotland, and also on the Continent. We trust their visit will be a pleasant one.

THE USES OF ADVERSITY.

For untold generations man has looked upon sorrow and suffering as the enemy of the human race, and if not as a penalty, at least as a condition of probation to be feared and shunned. He does not realize that pain is eternal in its essence, is inseparable from our happiness, and our constant companion. It creates life and brings it again to re-birth; it enhances past happiness as it increases future joy; happiness and content live but through it, and are often present in its midst.

Even as the earth must be deeply furrowed to bring forth fruit, so the soul must feel the ploughshare of pain ere it finds its highest expression. Happiness is feminine, sorrow is masculine, and from their union is born nobility of thought and energy. If we look on the past we see how great have been the benefits of suffering. It calls a momentary halt in our onward march, and holds up a mirror, where we behold our failings, our sins, our forgetfulness, the mistakes of the past and the path of the future.

Read the history of the great men, whether of the past or the present, and see the part adversity has played in the evolution of their souls, and how the sorrow felt for our own woes or for those of others are the cause of all beneficent progress. Races resemble individuals, and are purified and ennobled by adversity. Many of the most striking qualities of the Jewish race were evolved by the persecutions and hardships of the past, and it appears doubtful if they will retain their exceptional gifts when all their restrictions have been removed.

In the arena of politics it is only too well known how soon the greatness of spirit created by persecution, by struggle, by adversity is replaced by moral and intellectual decline when at last the triumph is secure and the opponents discomfited. The trials as well as the happiness of our forefathers all form part of our moral inheritance. In the depth and originality of the son's conceptions may often be traced the effect of the trials surmounted by the father, while in his want of moral strength we see reflected the careless dissipation of another age. Even in the vegetable kingdom we see life renewed and strengthened under the gardener's knife—stems cut back, roots shortened, and buds removed—so that flower or fruit may approach perfection in concentrated strength and beauty.

Pain exists, and always will exist, but we must not fear it. The keenest pain is but ephemeral; we create it, and it depends on us, and is in us. It has no independent existence. Neither pain nor pleasure reside in the outward phenomenal world, but only in the glass of our individual consciousness, through which they are often magnified and not unseldom blurred and distorted. Even when a loved one passes away we are apt to forget that he has found a way of escape from his pain and his suffering, and instead of re-

joicing in the sweet memories of the past, our supreme egotism deplores our present loss and our future limitations.

It is true that the aim of progress is to diminish human suffering. but it can never be annihilated. It is bound up with our happiness, and is the reverse of the medal of life, which without it were incomplete. Like the Paschal lamb, which was always eaten with bitter herbs, so without bitterness there can be no joy. Pleasure softens, joy exhausts, but suffering strengthens and fortifies. "Joy for the beautiful body, pain for the beautiful soul."—SELECTED.

FROM THE MISSION FIELD.

London Conference.—District meetings will be held in the London conference as follows: "Deseret," South Tottenham, London, September 1st; St. Albans, September 8th; Chatham, September 15th; Portsmouth, September 22nd. Two sessions will be held in each district, commencing at 2 and 6 p.m., excepting those at "Deseret," which will commence at 2:30 and 6:30 p.m.

Arrivals.—The following named missionaries for the European mission arrived August 9th, 1912, per s.s. *Virginian*: John G. Crook, Sugar Station, Utah; Benjamin F. Howells, Gilbert Wallace, Herbert E. Allen, Joseph Arthur Wood, George Cannon Lund, Willard Bennion, William W. Seare, Willard H. Willey, Alfred E. Pedersen, Louis K. Sims, Salt Lake City; George F. Labrum, South Cottonwood, Utah; William A. Wells, Eureka, Utah; Luther E. Eggertsen, Provo, Utah; Job Llewelyn, Grassy Lake, Canada; Joseph Ezra Wood, Holden, Utah; Olof Monson, Pleasant Grove, Utah.

Appointments.—The elders who arrived for the British mission August 9th, 1912, have been appointed to labor in the following conferences: Job Llewelyn, Bristol; William A. Wells, Birmingham; George Cannon Lund, William W. Seare, Leeds; George F. Labrum, Luther E. Eggertsen, Liverpool; Louis K. Sims, Newcastle; Joseph Arthur Wood, Willard Bennion, Norwich; Joseph Ezra Wood, Sheffield.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home August 9th, 1912, per s.s. *Tunisian*: From Great Britain—Thomas W. Gardner, Austin H. Shaw, Alexander F. Wilson, David G. Emery. From the Netherlands—Neeltje Van der Wel. From Scandinavia—Leonard B. Christensen, Lewis A. Thomas. From Switzerland and Germany—George M. Hunt, Thomas A. Thompson. With the company were twenty-one emigrants in charge of Elders George M. Hunt, Lewis A. Thomas and Alexander F. Wilson. Elders J.

Leslie Broadbent and Jesse Crosby, of the British mission, have been honorably released and sailed for home August 10th, 1912, per s.s. *Mauretania.*

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XVI.—PAUL'S SECOND MISSIONARY JOURNEY—CONTINUED —At Athens.

Text: Acts 17:16-34. Lesson Setting: Time, place, etc.

I. ATHENS.

1. Where situated.
2. A city of idols.
3. Paul's impressions.
4. Paul in the synagogues.

II. TWO SCHOOLS OF PHILOSOPHERS.

Epicureans. "A well-known school of atheistic materialists who taught that pleasure was the chief end of human existence."

2. Stoics. "A celebrated school of severe and lofty Pantheists, whose principle was that the universe was under the law of an iron necessity, the spirit of which was what is called the Deity; and that a passionless conformity of the human will to this law is the perfection of virtue."
3. The relation of the gospel to these.

III. ON MARS HILL. [PERSONALITY OF GOD—THE RESURRECTION.]

1. [Describe the Areopagus.]
2. [Describe the audience.]
3. Paul's sermon. (a) His reference to Athenian worship. (b) His reference to "the unknown God." (c) His quotations. (d) His references to God, but not to Christ. (e) His reference to universal brotherhood. (f) The resurrection. (g) General effect.

IV. THE BELIEVERS AND THE UNBELIEVERS.

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